

# National Anti-Slavery Standard.

VOL. XXVII. NO. 10.

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ANTI-SLAVERY CELEBRATION IN FRAMINGHAM, JULY 4, 1866.

The Fourth of July was not as usual, but a pleasant breeze blew, and a large number of people came from Boston yesterday, and the intervening hours not speak of more distant ones, to hold the customary Anti-Slavery meeting, at the beauty grove in Framingham.

The meeting was called to order by Rev. J. T. Nourse, who made a few preliminary remarks respecting the continued necessity of an Anti-Slavery meeting, but rejoicing in the favorable circumstances of the day, and the large attendance that already appeared. A hymn was then sung, written for the occasion by Rev. G. W. STACY of Milford.

Mr. Slavery, who presided at this meeting, then read a hymn of greeting from FREDERICK DODGE, which was printed in last week's STANDARD.

HENRY OWENS, an emancipated slave, formerly of Savannah, then made an address to the audience. He heartily endorsed the sentiments of Frederick Douglass's letter. He felt himself to have been born, as by electric power, from the position of slavery to that of citizenship. He had raised a legion of those black guides who so greatly assisted Sherman's march through Georgia. Mr. Owen went on to speak of the past condition of the slaves, of the favorable change in their condition and prospects, and of the necessity of continuing to gain the suffrage for them.

Mr. G. W. STACY here offered a resolution, a copy of which we failed to obtain.

CHARLES LEXON REED of Salem then addressed the meeting. He was glad to be able to take a more cheerful view of affairs than formerly, but he came here because he saw distinctly Anti-Slavery action still to be needed. Vainly we are called freemen until we attain citizenship in the largest sense. The colored man has been emancipated after a sort, but his full manhood is not yet recognized. It is not enough for me to be free in Massachusetts. My friends in South Carolina also must be free. We must continue still to meet together in advocacy of freedom. Mr. Reed thanked his friends Miss Dickinson and Miss Mattie Griffith for coming from their distant places of residence to such a meeting as this, and he wished that all the accustomed attendants on this Fourth of July gathering had been disposed to join us here.

WENDELL PHILLIPS was the next speaker.

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I will commence, ladies and gentlemen, by reading three resolutions:

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Resolved, That no plan of reconstruction is feasible which does not include our retaining military control of the Southern States for several years, until Northern men and capital can safely go there.

Resolved, That in our opinion, the proposed Amendment to the Constitution is an infamous breach of the national pledges to negroes, unasonable in principle and impracticable: a party trait designed only for electioneering; that its authors neither wish nor expect its adoption; and we urge on all honest men to unite in a sturdy and unanimous opposition for such a reconstruction as will be just to the negroes honorable to the nation, safe, durable and equal.

This is the fourth day of July, a day which for ninety years the nation has devoted to the sublime idea that "all men are created equal." But we all know that the words have been for nearly ninety years a "glittering generality"—a cruel lie—empty and idle words, coming from hypocritical lips. We all know that the nation never, until within a year or two, made an effort to make these words a reality. God to-day binds the nation to the performance of its pledge. This day is to be performed or ruined. The war has broken the great national hypocrisy, and revealed to us that only by making this pledge the cornerstone of national institutions does God grant us the chance of a nation.

Well, what do we stand to? What was the meaning of that first line in the Declaration of Independence? Up to that hour nations were built upon the idea of a subordination of rank, a gradation of classes. The rich, the educated, the well-born were to protect the "ill-favored classes," as they called them. Our fathers launched the idea of a nationality where every man, at least every class, was to be endowed with such political rights as would enable it to protect itself. After the fourth day of July, 1776, a nation was no longer to be an association of master and slave, noble and serv, patrician and dependent, aristocrat and people; but a nation was to be a great brotherhood of equal sovereignty, every class was to have in its own hand the power to protect itself. That is Democracy.

No man is so weak that he does not know better how to protect his own interests than any other man can protect them for him. That is the common-sense of Democracy. Now, we are undertaking to reconstruct the Union on its own fundamental idea. Woman excepted, up to this time the nation has recognized no exception to this rule except the negro, so grand exception, at least.

The war is completed when this great exception to the Declaration of Independence is taken out of national institutions; the war is not finished until then. Out of that abhorrent exception, the war grew; when that exception is dead, the war is ended. This the epoch meant in God's providence; this—that the American nation was to acknowledge that the principles of the Declaration of Independence covered the negro, "all men are created equal."

How do we stand in view of that principle?

But a short time ago, the South, ashamed at its own defeat, was ready to submit unconditionally to the great American idea. There have been, three epochs during the war, when the North was equally ready. When Fremont struck

the key-note of the hour in 1861, had the govern-

ment followed it with suffrage for the negro, no voice in the loyal North would have said,

"Amen." When Lincoln issued his proclamation in 1863, if recognizing the nature of the hour, he had pledged the nation to protect the political rights of the negro as his personal freedom, every man would have said "Amen." When the

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How do we stand to-day? The South rallies her broken lines, marshals her scattered forces, and her policy is to restore as closely as possible, as

exactly as possible, the Union as it was; yes, and, if possible, the Constitution as it was; not one word, not one clause, altered, not one clause changed since 1860. I say the South to day indulges the hope that in the contingencies and changes of politics, she may yet be able to carry her point. Who leads her? The President of the United States. Who is he? The Commander-in-Chief? He is a son of the White House; and he pledges the patronage of the United States to second the plot of the Southern politicians to roll back the revolution. I do not say that I can put my hand on the exact pledge which proves the President to his own promises, but I do say, and every man who hears me know— and I believe the President of the United States himself knows—that he betrays to-day the principles which carried him into office. "Dear, hear," and applause. I say that, had he stood in 1863 planning what he now plans, then in 1864 and 1866, he would have been suing for pardon at the door of the White House, instead of being seated within it. *Adieu!*—

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